

19 September 1994, Evening sacrifice

Lodge, S

Offering a Perfect Sacrifice; Saved by His Life

ha-emeq — This morning at the sacrifice we read in Hebrews 5:7. It says that during our Master Yahshua's life on earth He offered up prayers and entreaties, supplications with a loud voice to the One who had the power to save Him. And He was heard because of His reverent submission. He was heard. Our Master prayed with a loud voice to His Father who could save Him from death and He was heard because He was submissive. He was a submissive man. He submitted to what our Father's will was — he said, "Not My will but Your will be done." He submitted. It wasn't that he was just a robot saying, "Whatever you want, whatever you want, whatever you want." He expressed His desires to our Father but He also said, "but whatever You want," because he feared God and He was submissive. And in Eph 5:21 it says to be submissive to one another because of your reverence or fear of Messiah. So we should have that reverence of Him and because of that be submissive.

So our Savior was heard. In Sardis, in that whole community, there were only a few people that our Father heard. Only those who were worthy of Him were heard, they submitted to one another because they had a fear of God — the same way as Yahshua. Our Master learned obedience through what He suffered and... He became to all who obey Him a source of eternal salvation... so it wouldn't be just Yahshua who would be heard on earth but all those submissive ones, all those ones who submit to our Father's will and to one another. And even in a big crowd of people who were screaming to Yahshua, He heard those who were worthy of Him, those ones who were submissive, those ones who were willing to do our Father's will. And those are the ones whom our Father hears. It's not that we want to have a big show of loud screaming prayers, but we want to live lives worthy so that when our loud cries are heard it's not just a few of us but all of us, because of the life we live together submitting to one another. And then it will be many sons that will be perfected — not just Yahshua will be perfect but many sons.

All the churches are full of people praying, but the difference here is that we live a life here during the day that makes our prayers able to be heard — just the way that you submit to your brothers.

Yoneq —

Our sacrifice is not even valid unless our Father speaks to us. It says He would meet with us and speak with us. That is the regular full burnt offering. We gather at the tent of meeting, and the designated priests, who were sons of Aharon, were chosen by lot. They were chosen by lot. We have to be ready — dressed and ready — so that our Father can meet through us and speak to us. They would stand at the morning sacrifice and the evening and they would pray, but only if

they have a perfect conscience. There is no way you can give thanks without a perfect conscience. You must be totally absolutely forgiven without a hint of guilt — meaning you value the blood, you see the value of the blood, you believe that the blood can cleanse you if you confess your sins and renounce them, and then you will receive compassion and mercy. That makes the sacrifice. Otherwise the sacrifice is no good.

In old Israel the priests were doing it on behalf of Israel. But now every person is part of the royal priesthood so every person has to make the sacrifice and every person has to be without one hint of guilt, coming before our Father perfectly forgiven without one hint of guilt. That makes the sacrifice. If one guilty person comes, it disqualifies the sacrifice. They cut up the sacrifice and inspected every part of the meat, peeled the fat off, and if every part was perfect, then they would sacrifice the burnt offering. Now we are that whole animal — we are all part of that Body and every part has to be perfect. There can be no blemish; no guilt could be found whatsoever.

We have an hour to prepare ourselves. We have all day, but then we have an hour to prepare ourselves, to make sure we are perfectly forgiven, and then we make the sacrifice. And then our Father speaks to us and we retain what He says and then we pass it on to the next sacrifice and people will say exactly what we heard at the previous sacrifice at the morning, or what you heard tonight. You will pass the fresh oil on to the next sacrifice, and then it will be a continual offering, continual revelation, continual hearing from our Father. And that is how we will grow. Without that we don't grow as a nation.

If one person comes here without being forgiven, he is guilty — he will be cut off from Israel. You are not supposed to come here if you are guilty or you destroy the sacrifice, unless you come here and untie your hair or take your headcovering off and say, "I'm not fit; I'll stand here but I'm not fit." And if you can be forgiven, then you can be part of the sacrifice. If everyone is fit, then our Father will speak to us and then it will be passed on.

That's why it says you have to shout it from the rooftops what you heard whispered in your ear. You have to speak what our Father has spoken to us. If it is not passed on, then what

our Father said must have been insignificant. Ex 29:42; 1 Chr 23:30-31. Rom 12:1 and Heb 13:15 is a continuation of the sacrifice in the new covenant. We don't offer animals anymore but we offer our bodies as one sacrifice. Every part had to be perfect without any blemish, and every part now has to be perfect — without any guilt. I'm a part, you're a part, and you're a part. If one part is bad then the whole animal was bad — it was a bad sacrifice as in Malachi 1 — they were giving bad sacrifices, sacrifices they wouldn't even offer to their earthly ruler.

This is what it means to be a body. This is so that we can progress — make progress. If we do not prosper, it is because there is what? Sin, hidden sin (Pr 28:13). If we don't prosper it's because we're covering something, we're concealing it, it hasn't been brought out in the open, hasn't been confessed. It means we haven't confessed our sin, even inadvertent sin (inadvertently you don't put your mind on Him). In order to pray while we were singing that song ("Fellowship with you..."), I had to be violent to sing it as a prayer, to pray. If you are not singing it as a prayer, you are not singing it — you are just singing it by rote. You have to put your mind on the Spirit — pray. You have to be violent to do that. You have to crucify your flesh. You have to crucify everything that wants to come in and steal and kill and destroy. You have to be violent against whatever would keep you from hearing or being heard. We have to rule over our flesh, rule over our selves.

So in the morning, whatever our Father spoke to us tonight, we will speak tomorrow morning so we can carry it on, then our Father can speak to us some more. In the morning it will be shouted from the rooftops, on and on and on, every day for the rest of our lives, never missing a sacrifice. The only reason we would miss a sacrifice is if we were absolutely justified in doing it, or all Israel would perish. Do you think one of the sons of Aharon would ever miss the sacrifice, unless he was dead, or else somewhere that he could not be here and he was totally justified. Otherwise he'd be cut off, wouldn't he?

Why did the first church fall? Because of a habit some people got into, not coming to the sacrifice, not coming to the gatherings. And it's a deliberate sin and there is no longer a sacrifice for it (Heb 10:25). The habit of some — they didn't see themselves as priests. They didn't know

they were royal. They didn't know that all of Israel depended on them, so they didn't come to the sacrifice. "Oh, that's OK." That was unheard of in the Old Covenant, unless they were falling away.

Saved by His Life

What our Father always wanted was a royal priesthood — every last single person. Not just one tribe, standing in the place of all the rest of the tribes who weren't worthy to be priests. We're being made worthy to be priests by giving our lives up, no longer living for ourselves but for him who died for us and rose again. The most significant thing is that Rom 5:10 says that we've been reconciled to the Father through the death of Yahshua, so that means we belong to Him; we're His possession. It doesn't mean we're saved by His death; it just says we are reconciled by His death. We belong to Him, we're His. Yes, it means we are going to be saved now by His life, not by His death — by being in Him, in us, living a life in Him, having your mind on the Spirit who lives in us.

If we're reconciled by His death, how much more can we be saved by His life, abiding in Him? What does the anointing teach us? To abide in Him. How are we going to have confidence on the day of judgment? By abiding in Him. How are we going to not sin? By abiding in Him (1 Jn 2:28; 3:6). The anointing, verse 27, teaches us to abide in Him. We are reconciled, we belong to our Master so that we can be saved, healed, cured of every wrong; all the damage that sin has done in our lives will be eradicated. 1 Jn 3:2 — we will purify ourselves. If we sin it means we are not abiding in Him and we've never known him. He will save us from all these maladies we have. He didn't want to reconcile us so that we could come to the kingdom one day with all these maladies in us, no.

Through His death He bought us; we're His possession. And now that we're His possession, through His life that He lived for us and in us we're going to be saved from all that we need to be saved from. That's good news. Remember that. We're reconciled by His death, saved by His life. We have to have our mind on His life. We have to put our mind on where He

lives in us. Then we'll have life and peace. We're saved by His life, in fellowship with His life. *Fellowship* means we have a relationship with our Master Yahshua. That's what it means. We have to judge ourselves (Mk 8:35). It's a new way to judge ourselves. If you've done that then you know that you are loving your brother. Then in verse 38 we can disown Him by not sharing his word. By being ashamed of His word, or by coming to the sacrifices and not passing on His word. We can disown Him, being ashamed of Him in the assembly.

People who hear don't have a dumb mouth. Only those who have a dumb mouth don't hear. He won't allow people to hear who have a dumb mouth. Heb 13:15 says what priests do. They give glory to Him, praise comes forth through their lips. How are you going to pass on His word if you're ashamed of it? How are you going to get it out and pass it on to someone else's ear, out of someone's mouth.

Faith comes by reading or hearing? By hearing. How do we live? We live by faith. We continue to live by faith. It's got to be what our Father says. It's got to be what God says. Then when we speak what He speaks, it brings faith to others. 1 Pet 4:11 — whoever speaks it better be God speaking, not the flesh seeking its own glory. That's what happened in the Sardis church. A lot of people were speaking, but it wasn't the very utterance of God. A lot of people were praising, but it was coming forth from an evil spirit. They were seeking their own glory and only a few feared our Master. They were being drowned out by the flesh. There was a gradual transfer and Satan was taking over the throne. It says, "Let him hear what the Spirit says to the churches." If those people had been overcoming, then they could hear what the Spirit says to the churches. If someone read that letter to them, they might be able to repent. They might be able. So let's not ever get into that state. It's possible that we could all get into that state.